THE ONLY SOLUTION TO INDIA'S LANGUAGE PROBLEM

By

K. K. JOHN, B. A.

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A. R. WADIA, M. P.,
MEMBER, RAJYA SABHA,
NEW DELHI.

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"I do not want my house to be walled in on all sides and my windows to be stuffed. I want cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet anyway."

— GANDHI.

FOREWORD

BY

A. R. WADIA, M. P.,
(Member of Rajya Sabha)
NEW DELHI.

I am glad that Mr. John has written this book on the language problem of India. It is a timely publication as the problem is under the active consideration of the Government and the entire country. I hope this will serve a useful purpose.

It has become fashionable for the protagonists of Hindi to quote the authority of the Constitution as saying that "the official language of the Union shall be Hindi in Devanagri script"

English was to continue as the official language for fifteen years after the commencement of the Constitution. So January 26, 1965, came to be the fateful day when Hindi was to take the place of English, but fifteen years was too short a period for the transition of one language to another, and the Constitution was wise enough to provide for the continuance of English even after fifteen years.

It is true that this resolution relating to the official language was passed unanimously and so may be presumed to have been accepted by all sections of the House and consequently binding on the non-Hindi speaking peoples of India. It is worthwhile having a peep into this unanimity.

It was an open secret that the steering committee was sharply divided as between the claims of Hindi and Hindustani, and Hindi was passed only through the casting vote of the President.

It was admitted that no question was discussed with so much passion or at such length as this language question. On the surface, English was by-passed. But the speeches made on the fateful days of September 12 and 13, 1949, go to show that nobody felt happy at this unanimity.

It is India's misfortune that the members allowed themselves to think one way and vote the other way in the pursuit of a shadowy and nonexistent unanimity. Many may have felt that the saving clause of English continuing even after fifteen years was a safety valve and time would solve the problem. This hope has been falsified and the Hindi fanatics are out to exploit the the so-called unanimity of the Constitution.

I can claim to speak dispassionately on Hindi, for I was a protagonist of Hindi for nearly ten years in pre-independence days when I was President of the Mysore branch of the Dakshina Bharat Hindi Prachar Sabha.

I felt that English could not become the common language of India and that its place could legitimately be taken by an Indian language, and that could only be Hindi.

The Sabha and its branches succeeded slowly but steadily in popularising Hindi in South India. Lakhs and lakhs learned if not to speak, at least to understand it. Gandhiji's great influence was behind it. He thought it to be one of the essentials of Swaraj that the "infatuation for English" should be got rid of. Circumstances made it clear that Hindi was the natural heir of English.

If I had continued to be in South India I might have still clung to this view, But having come to North India as a member of Parliament, it was impossible to be blind to the fact that the so-called Hindi patriots were out to make capital for themselves. Their arrogance and intolerance have made the acceptance of

Hindi extremely difficult and they have stood out as the worst enemies of Hindi.

No wonder that patriots like Mr. Nehru and Maulana Abul Kalam Azad felt disappointed and had to raise their voices against the petty-mindedness of Hindi protagonists.

The indecent haste with which Hindi has been sought to be thrust upon the whole of India has naturally roused the suspicions and even anger of South Indians, which took such an ugly shape on Republic Day last January.

Mr. Nehru's assurances that English could continue as an associate official language till such time as the non-Hindi-speaking states should themselves demand the acceptance of Hindi as the only official language of India went far to assuage the feelings of South Indians. The administrative blundering of some Ministries has shaken the faith and a demand has arisen for getting a statutory acceptance of Mr. Nehru's assurances.

This does not find favour with thc protagonists of Hindi, but the Prime Minister has had to bow down to the public demand, and one may expect that the necessary legislation will be passed.

I am one of those who sincerely believe that the Constitution has its own sanctity and it should not be trifled with. But our Constitution has already been amended far too often to upset judicial decisions.

The unity of India is a basic consideration and in its interests even the Constitution may have to be amended as the so-called unanimity behind Part XVII of the constitution dealing with Official Language was a mere eye-wash and it has not stood the test of time. The whole question needs rethinking.

We have to start with the idea that a language is a means and not an end in itself. What is called a mother-tongue or

tainly has got its own sweetness and sanctity, but the mother-tongue of one generation is not necessarily that of the next generation.

It would be rank ingratitude not to recognise the role English has played in making us Indian patriots, apart from the fact that English has given us a place in the world of science and letters generally and on the international political platform.

Any history of English literature from the 19th century onwards is bound to have a series of famous Indian names as contributing to the development of English literature.

Theoretically, it is easy to say that some one Indian language should be the future official language of India. But most of them have their sway only within boundaries of their respective States.

Urdu has a claim to be considered an all-India language, but with Hindus it has become a matter of political prestige to get away from Urdu and look upon Hindi as the most important Indian language. But at bottom it is provincial, though it can claim to be the language of four big states: Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan.

Hindi can claim to be the language of the largest single group of Indians. But even so it is spoken only by about 45 per cent of Indians. Nor is Hindi homogeneous. It has various forms: Khariboli, Bhojpuri, Rajasthani, Avadh, Vraja.

Whatever be the Hindi to be accepted as the all-India language it cannot get over its provincial character, and it is bound to benefit Hindi-speaking people whether as a medium of examinations or of official correspondence.

This was dimly anticipated by men like Mr. T. A. Ramalingam Chettiar of the Constituent Assembly, but South Indians have become acutely conscious of this danger and want English

to be kept up as it is a neutral language so far as Indians are concerned.

English has become so much the language of Indian culture at the present day that it has every right to have been included in Schedule VIII of the Constitution apart from the fact that it is the mother tongue of a highly educated community in India, the Anglo-Indians.

Surely even in a democracy it is not mere numbers that count, quality is far more important. Far be it for me to suggest that Hindi and other Indian languages will not develop to serve the needs of the India of the future. But this will take time, and in the meantime it would be foolish, even suicidal, to throw away the unity that goes with the present vogue of English in India.

Whether we like it or not, an ominous challenge has been thrown by South India to North India. The hastiness of North Indians has created a hatred for Hindi and an exaggerated and an almost unnatural emphasis on English. How is the North to react ? No one has succeeded in imposing a language on unwilling people. The North has to choose between the unity of India and the supremacy of Hindi.

It is clear that it will take years before Hindi will develop as the Constitution requires or before it will be willingly accepted by all India. In the meantime, let Engiish continue and let Hindi develop.

Ominous as this duel between Hindi and English is in its effect on our unity, another dragon has shown its head in the form of regional languages.

Languages spoken by millions cannot possibly be ignored. They have every right to exist and to develop, but in a multilingual country like India they cannot all claim equality as national languages. Here is a sphere where genuine sacrifice is called for in the interest of Indian unity.

There can be but two common languages; Hindi and English. All other languages can but play the role of State languages in school education and Government administration, even perhaps in legislation, but there they must end. If the unity of India is to be maintained, universities must continue to have English as the medium of instruction as at present till it is replaced by Hindi by common consent.

The patriotism of the States should not compete with the patriotism of Indians as Indians. This can be effectually done only if we foster one language as the link or national language for all-India purposes.

Universities as the foster-mother of Indian leaders cannot afford to have different languages as the media of instruction if the Balkanisation of India is to be avoided.

Unfortunately State patriotism has been given a new lease of life and there are States which behave as if they were sovereign States and the interests of Indians as Indians are not always respected.

Since different languages will have to continue in India, it is desirable to bring them nearer one another as much as possible. One obvious way to do this is to have a common script. It would be an important step if the Devanagri script is accepted. But even this step is resisted as if a particular language must have a particular script.

It is a matter of linguistic commonsense that a script is a mere means to an end and is not the language itself. It is possible to write English in the Devanagri script. It is equally possible to write any Indian language in the Roman script Here again practical considerations should outweigh mere sentimental considerations.

The Roman script and the words of Sanskrit origin in all Indian languages will go far to bring out the affinity of Indian languages even of Dravidian origin and more certainly of Aryan origin. It would be a sure sign of our political immaturity if we look upon our regional scripts or even the Devanagri script as a matter of patriotism.

People who are against the continuance of English may well be reminded of the stirring words of Sir Sankaran Nair : "You cannot talk a man or woman into slavery in the English language."

There are only three solutions of the language problem in India today.

1. All the languages mentioned in Schedule VIII of the Constitution should be looked upon as national. They are so in a sense, but not in the sense that they should all become media for Union Public Service examination or that all-India services should be recruited on the basis of all these languages on a quota system.

This may be theoretically possible, but it would prove suicidal from the standpoint of national unity. After sacrificing national unity the need for a eommon language will still be there-for no one can be expected to speak and understand fourteen languages.

2. Such a common language is English, and it schould continue till Hindi is accepted by non-Hindi speaking areas, both as an official language and as a medium of instruction in universities, for postgraduate classes and professional examinations in medicine, engineering, law and teaching in colleges.

3. If Hindi and English are both to be languages for the Union Public Service examinations Hindi students are bound to have an advantage over English-using Indians In the inte,

tests of fairness and a high standard of proficiency, English should be a compulsory paper and minimum of 60 per cent marks suould be required for a pass, or at least 50 per cent, if 60 percent is considered too high, though in competit ive examinations such a high minimum is not unreasonable.

When in the British days anyone said that India was not a nation, we were apt to fly into a rage. Today when we have been given nationhood we have developed a provincial patriotism and are more conscious of being Maharashtrians or Tamilians, Bengalis or Hindis and so forth.

Now is the time to forge a unity of feeling, whether it be with English or with Hindi. Without unity we cannot have a democracy and without democracy we shall lapse into a slavery associated with dictatorship or communism. India is on trial. Is reason or sentiment to rule?

I am glad to give this foreword which has already appea-r ed in the Sunday Standard of the Twenty Second August 1965.

CHAPTER I

INDIA'S LINGUA FRANCA.

The only solution to India's language problem is to make English, the national language, the link language and the official language of India. This statement will be a little bit shocking to the so-called "nationalists", "patriots" and Hindi fanatics and to those hypocrites who know in their heart of hearts that English is the only solution to this country's language problem but who either for want of courage or for some selfish motive such as pleasing the electorate or the desire to appear "patriotic" do not want to admit what they actually feel. They do not have the courage of their conviction. Amidst the clash and conflict, agitation and counter agitation, violence and upheaval and the millions of words written and spoken in the recent past for and against Hindi and English, I was pained to find that not one, came out with the entire and unbiased truth, with the country's interests at heart. All the so-called leaders who came out with statements and counter statements have acted only in self interest and not in the interests of the nation as a whole. Even those who are wholly convinced that the adoption of English is the only salvation for this country have not been bold enough to say so plainly and unambiguously, because they are afraid of something. Some fear is lurking in their minds. They express their ideas in a roundabout and ambiguous way and leave it to the readers to read between the lines. Want of courage!

India was never a nation. It became a nation
se quence of the Britisher coming over here and r

country for about a century and a half. Not even two decades have passed, since we began to call ourselves a nation and began to think in terms of a national language. Now that we have formed ourselves into a nation, it is necessary for us to have a national language. It is altogether a new proposition. We cannot say that such and such a language was our national language because we had no nation and therefore had no national language. Therefore, this problem is absolutely new and we have to solve it in the interests of the nation as a whole and in the context of world events and the present day march of events. This is not a matter for political chauvinism, narrow parochialism, linguistic rivalries, selfish motives, false pride or the desire to tyranise over others. It is a matter for the welfare of the entire country and the nation. The unity and the welfare of the Republic should be the only motivating force. Any other consideration has no place in the present context. This problem has also to be solved in the light of the tremendous speed of the twentieth century.

CHAPTER II

CHANGING TIMES

This is a century of tremendous change and those who think they can go back to the stoneage by clinging to antediluvian ideas are living in a dream land of unreality and it is high time they wake up to realities. The twentieth century does not resemble the nineteenth century or any other century. There have been more changes in the last 65 years, than in all the other centuries put together. Stability is gone. This is an era of quibble and doubt and qualm. Science, technology, art, architecture have all acquired new values. No century has ever been so rich as ours, rich particularly in variety and change. We have gone from the horse and bullock cart to the outer space and we are on the sure way to reaching other planets very soon. We have made unimaginable advances in the standard of living and education of people almost everywhere We have also progressed from the bow and arrow to an age dominated by thermo-nuclear bombs. Never before in history has the possibility existed of most of the world being burnt or destroyed in a matter of minutes by the push of a button.

Violence, tumult, catastrophe and despair have been the hall marks of our century and so have been hope and liberation. Advances of almost inconceivable might and scope have taken place in medicine, social affairs, communications, transportation and freedom of people and above all this has been a century of conflict, change and emancipation. People everywhere resist exploitation and demand a better break.

Never before in the more advanced countries have standards of public health been so high as today. New methods of diagnosis, new techniques of therapy have saved millions of lives. We have discovered vitamins and hermones. Several diseases of the homo-sapiens thought to be incurable have been virtually wiped out. Surgical operations on the blood vessels, the chest and the heart inconceivable in former days are commonplace now.

The discovery and release of atomic energy, the invention of the aeroplane, the discovery of the radio and television, the journey of man into space are some of the events that have shaped and changed the twentieth century world. One principal change has been the shrinkage of the twentieth century world. This in main has been the product of the factors that made air travel and electronic communications such as wireless, radio and television easily accessible to men and women. None of us are ever going to get over the internal combustion engine to say nothing of electricity. Years ago, China and Japan and England and America were distant countries. There were considerable problems of transportation. If a man visited England in the days when I grew up he was thought to be somewhat an extraordinary character and he was thereafter known as "England Returned". Today friends of mine pop off for their work and week ends to London and New York, to Bankok and Tokyo without more nuisance than calling on a travel bureau. Very ordinary employees of certain companies travel the entire world in a matter of months at the Companies' expense on some mission or other sponsored by the Companies. Travelling to foreign countries has become absolutely ordinary. The great coin of the Globe has become a small naye paise. To-day, I am in Madras, tomorrow I am in London and the day after tomorrow I am in New York and there is nothing strange about it.

This century has distinguished above all others, by the pace of change. The pace of change is more rapid and more sweeping than ever before. Changes pile upon changes with incredible velocity. Not only are we supposed as citizens of the world to keep ourselves informed of all sets of impossible levels but to make judgments of forces of bewildering complexity moving at an insane rate of speed. As a result, people become confused and this confusion is reflected not only in political levels but in moral and individual terms. The world seems topsey - turvey as old taboos disappear.

Flux, worry, unrest, mobility have all contributed to another characteristic of the modern age, a radical shift in modes and standards. Puritanism in life and literatur e is dead This is an age of big Governments, big business and big Lab our. This is also an age of the common man, the common and average man and the little man. The little man is probab ly the outstanding hero of the century. He lives to-day because of the spread of education, social legislation, greater economic opportunity and the re-distribution of wealth through taxation. Exploitation of man by man is on the way out.

This era has also been distinguised by the most formidable educational advance in history, partly because the rank and file of people everywhere demand education as a natural right. It is no longer something doled out or reserved for the privileged few. We are face to face with a variety of chall enges and problems from the war on poverty to the maintenance of world peace. For the first time in history the world is being changed radically within the space of an average life-time.

We have entered a world in which the might of power blocks is giving way to a bewildering diversity of nations one in which old trading systems, monetary systems and market systems are being changed and one in which fundamental issues of human rights which have been hidden in closets dow n the

corridors of history are out in the open and high on the agenda of human affairs. Ours has been a most volatile century in history which has brought in intellectual as well as material advance beyond measure and has given us much power over the forces of the Universe as has never been dreamed of before. Above all, our world has become really one world.

It is into this tremendous world that our country has emerged as a nation and it has to move with this fast moving world or be destroyed. Old ideas of nationalism, patriotism and linguistic boundaries have to be completely thrown away. We have to think in terms of one world the fast moving world and internationalism. Hugging crude ideas and languages will not help us in any way. It will only hinder our progress and the progress of others too. We have to move with the changing times.

Pandit Nehru has uttered very appropriate words on this question and it is appropriate to recall those words of wisdom :—

> " We have to make our own all the achievements of the human race and join up with the others in the exciting adventure of man; more exciting today than in the earlier ages realising that this has ceased to be governed by national bounderies or old divisions and is common to the race of man everywhere. We have to renew the passion for truth and beauty and freedom, which gives meaning to life and develop afresh that dynamic outlook and spirit of adventure which distinguished those of our race who in ages past built our house on those strong and enduring foundations. Old as we are, with memories stretching back to the early dawn of human history and endeavour we have to be young again in tune with our present time with irrepressible spirit and joy of youth in the present and faith in the future. "

We have to make our own all the achievements of the human race. This we cannot do by shutting up ourselves within a linguistic barrier especially when we have nothing of our own.

CHAPTER III

ENGLISH – THE WONDER LANGUAGE

Today, 300 millions of the World's population, about one in ten use English as their primary language and another 300 millions understand it in some degree. In our own life time English has become the more widaly spoken language on earth than any other language and it is still spreading round the planet at a constantly accelerating tempo. Few events in man's history compare in acope and significance with this world wide linguistic conquest. As recently as the eighteenth century, English was still outranked by French, Latin, German, Spanish, Russian and Italian Yet to-day, there are few civilised areas where English has any competition as the international language of commerce, diplomacy, science, and scholarship. Every educated Indian whether he speaks the English language or not, knows English.

Pandit Jawaharlal Nehru, our late lamented and revered Prime Minister termed it the major window for us to the outside world. Surprisingly enough, among its leading disseminators are the Russians and the Chinese. The Russians use English for propaganda broadcasts to the Far East and we in India receive loud and clear broadcasts from Peking Radio in English. Cargoes from Russia to the Far East are stamped "made in U. S. S. R." in English. We never find the Russian language on them. In many places Russian Cultural Offices compete with British and American countries in advertising English courses, and of the 30 million books the Russians

annually distribute to the former British Colonies a large proportion is in English.

Aircraft pilots and Aircraft control tower operators on all the Airways of the World use English.

It is in the realm of statesmenship however that English has attained the status of a universal language to a degree never attained by any language at any time In almost all international conferences the most common language used is English. In the United Nations Assemblies more of the delegates speak in English. At the Bandung Conference in 1955 attended by representatives from 29 Asian and African countries the proceedings were conducted entirely in English not from any love for England or America but because it was the only means by which the delegates could communicate with one another. It was amazing how the Pan Islamic Conference held in Karachi 1951 of all the Muslim countries of the Middle East, all absolutely backward countries conducted their proceedings in English; apparently because English was known by almost every delegate and that was the only Possible common language. More recently when a trade delegation frcm Ceylon journeyed to the U. S. S. R for a conference their Russian counterparts greeted them in English. When the Dalai Lama fled frcm Tibet to India, Mr. Nehru greeting him asked him in English "How are you" and the Dalai Lama coming from the roof of the world replied in English "Very nice" In 1956 at the World Table Tennis championships held in Tokyo where my daughter represented India in her 15th year, she was completely at home among the representatives frcm 25 nations as she was able to speak English and every representative from every other country was able to speak English. It was surprising that every Japanese whom she met in Tokyo knew English, though they have their own national language also. They never thought of destroying the English language as some people in this country try to do. After my daughter returned to India she used to receive letters from Japanese girls all written in simple beauti-

ful broken English. It was a revelation to find how every educated Japanese had knowledge of English and they are proud of that. They do not think of destroying the English language as our Hindi fanatics do.

When His Holiness the Patriarch of the Syrian Church of Antioch visited this country in 1964 and was given a reception by the citizens of Madras, he replied in fluent English.

The spectacular advances made by English are in the so called under developed areas. The polyglot population of Asia and Africa find it easier to learn English than the language of their nearest neighbours. Languages evolve in the direction of simplicity and English polished through centuries of use is far less complex in grammer and syntax than any other language. The Hindi language had existed in North India for centuries. But has it shown any sign of spreading to any other part of the country? No. Why? Because it is a difficult language. In Africa there are languages by the hundreds spoken by the different tribesmen. But whenever they had an opportunity to come in contact with English they had taken avidly to it, and therefore in many places in Africa people of different localities talk to each other more in English than in their own tribal language and they show signs of rapid progress unlike the Hindi fanatics. Not only in Asia and Africa but also in European countries where there are numerous linguistic regions people of all classes are now turning to the English language.

West German schools require six to nine years in English. Even in East Germany where Russian is no longer a compulsory language, English holds first place among optional language courses in Secondary Schools English classes are equally in demand in Poland and Yugoslavia. Within the U.S.S.R. primary schools offer English from the fourth or the fifth year onwards and in some cities, it is the one compulsory language in the curriculam. One of the best sellers in the bookshops of Moscow is an

English Grammer while we here in India are trying to destroy the language. All these countries encourage English because they have now found English more progressive. If they were like our Hindi fanatics, they would have tried to destroy the English language. Other channels through which English is inundating all lands include the Radio, Television, films, recording of popular songs, English language publications, exchange fellowships and perhaps most important of all, the incomputable number of informal encounters that occur every day among businessmen, politicians, scientists, students and tourists. For the poet, novelist, and essayist, English provides a lush vocabulary of more than half a million words and they can be employed with great flexibility. But it is in the realm of plain speech that English excels by reason of its basically simple essentials a comparatively small number of words that meet all the needs of ordinary communication, a few simple rules governing their use, and a logical underlying structure that can be learnt more quickly than that of any other language spoken today and above all the 26 letters, a smaller number of letters than in any other language. Of equal value is the simplicity of the gramatical conventions that govern their use. The glory of English is that it conveys meaning even when grammer is completely ignored. One more way in which English is being adopted everywhere is by infilterating other languages. Many English and American words are now completely international. Thus English language is growing and is bound to grow and envelope the entire world. That English is fated to be the international, say, the universal language is with many of us an article of faith. This belief is based not on sentiment but on personal experience of many of us. We all know that we can travel through all the continents without needing any other medium of expression, possibly without using a single word of another language.

In the Indian context, English cannot give way to Hindi easily, however much the anti-English fanatics or some politicians

of the North try for it. It is irreplaceable and indestructible for many reasons. Being truly international in character, it has the combined resilience and richness of all the Indian national languages it keeps constantly assimilating. Having been the language of the rulers in India for nearly two centuries, it has a spectacular record of uninterrupted development. Naturally it has emerged as a most effective medium of instruction, administration and communication. Being the language of the elite, it has a status with the comic result that even aggressive Hindi maniacs send their children to the English medium schools. How many ministers in Delhi and the States are sending their children to schools where instruction is given in regional languages? I am sure that most of them if not all of them are sending their children to convents and English medium schools.. These same ministers championing the cause of regional language and Hindi is sheer hypoerisy. Because of its global reach, the business community can never get on without the use of English. Because of the immense goodwill and prestige it enjoys throughout the World it has much staying power and its popularity continues to be on the increase, thanks to the universally acclaimed richness of its literary heritage.

CHAPTER IV

THE NEED TO LEARN ENGLISH.

Paradoxical as it may sound, languages are a hindrance to progress. The more languages there are the greater the difficulty for progress. The lesser the number of languages, the easier the communication between people and people. Considering the speed at which the world is progressing and changing we have to think in terms of the goal of reducing the number of languages as much as possible and the ultimate possibility of one world, one language. Life then would be a million times easier than it is at present and the ideal of one world nearest achievement. There is also absolutely no use of little groups of people hugging little languages, thus trying to perpetuate linguistic divisions and barriers, between people and people. There are said to be a thousand languages in Africa. If all the thousand tribes who speak their languages behave like our Hindi fanatics what would happen to the dark continent. It will remain always dark. On the other hand what do we see now. They have better sense than the Hindi Fanatics have. Almost all of them learn the English language and try to move with the World and they have already shown rapid signs of progress. They do not appear to the outside world as people of no selfrespect though they learn modern languages, in addition to their own mother tongue.

This century has been a century of ideas and movements born of ideas, such as democracy and socialism and movements such as communism and the spread of the English language. The world has been caught by these ideas and movements and it can never get out of these forces however much the forces of reaction try to hinder their progress.

Some members of the S. S. P. and the Jan Sangh led by Dr. Lohia and men of his ilk monkeying with English sign

boards in North India, cannot in any way hinder the progress of the spread of the English language throughout the world because the growth of English language is one of the greatest movements of the present age. It is unlike any other movement or language and the world is never going to get out of its grips however much some North Indians try to hinder its onward march. The world Is being rapidly enveloped by this language. This has become a force from which there is no escape. It is only a matter of time. We have to accept it or be left behind in the race for progress. The Hindi maniacs may hinder its spread in some of the States in the North. But that will harm only the people of those States and those people will suffer. But the spread of this mighty language cannot be stopped. Are we going to keep abreast of the march of time or are we going to lag bchind? Some of our Hindi maniacs stress that we can progress even with Hindi as our language and we need not learn English. No doubt we can also progress but our progress will be that of the tortoise. The Hindi fanatics will pull our country backwards by a thousand years while other countries would have marched by leaps and bounds. By the time other people have reached Mars, the Hindi States would have emerged out of the bullock cart. That is the only difference. The dark days may return, the stone age may return on the gleaming wings of "patriotism" and English language which has already showered immeasurable material blessings on our country and may still do so may be destroyed by our "patriots"; for patriotism in this country is synonymous with retrogression. There is a great deal of truth in the dictum of Dr. Johnson, that patriotism is the last refuge of scoundrels. If some people of Uttar Pradesh do not want to learn English, nobody can teach them. We can take a horse to the water, but we cannot make it drink. If they do not want to progress with the world, nobody can help them but let them not drag others into the abyss with them. What they are trying to do is to drag the whole country with them into the

abyss. This calamity we will have to prevent. Let them stew in their own juice and perish within the walls they construct around them but we have to leave them behind and go ahead. Our Hindi maniacs have prepared a dictionary of technical terms. By the time their technical terms are understood and assimilated by the common man the world would have progressed by tremendous strides and these Hindi technical terms would have become completely obsolete and useless and other technical terms will have to be invented for the new developments that so rapidly take place in this world. While other people progress from one scientific marvel to another, our Hindi fanatics frantically search for technical terms. By the time man reaches Mars, our Hindi fanatics would be transcribing and translating the technical terms. About this dictionary of technieal terms it is relevant again to recall the words of Pandit Jawaharlal Nehru :—

> "The dictionary of technical terms in Hindi, I am glad to hear of it. But may I warn you in evolving technical terms, you must not evolve something the common man does not understand. There is too much of a tendency today to do that. For my part, I think words from foreign languages which have become current coin in the country should be retained partly because they are current coin and partly because the more common words you have with the rest of the world the better for scientific and technical subjects. We can build up our technical terms in Hindi as we are doing. But we cannot produce the vast and complicated thought that lies behind this technical and industrial age by translating a few books or having a list of terms. Changes in technology today are so rapid that even books that are printed get out of date very soon. Every scientist has to keep up-to-date by

reading many scientific and technical periodicals usually in several languages."

Take for example the medical science. The tremendous stride that the science makes almost daily is bewildering and the results of new researches appear almost daily in western magazines almost wholly in English. Our Hindi fanatics who invent dictionaries of technical terms and pull down English sign boards are not going to read any of these magazines and improve their knowledge. Nor are they going to invent Hindi terms for what appears in the magazines and let their medical men understand the new developments through the Hindi terms. Unless they learn English they will never be able to understand anything and the translated technical terms will be so many nails in the coffin of their doom.

I am grateful to the English not only for giving us their language but also for their sportsmanship and their games which they have introduced all over the civilised world. I am grateful to them for the game of Cricket which they have introduced into this Country and which millions enjoy not only by playing the game or witnessing it being played but by listening to the running commentary of the progress of a match in any part of the world. The running commentary on the progress of a Cricket match can be heard only in English However much the Hindi zealots may try, they will not be able to broadcast or hear a Cricket commentary in Hindi. The millions of radio listeners in this country of the Cricket commentary are grateful to the English language for the opportunity the language has given them to listen to this broadcast of the greatest entertainment value. The Hindi maniacs who run about New Delhi and the Northern cities tarring English name boards and advertisements are evidently not sportsmen and they know nothing of sports or of sportsmanship in general. They are uncultured, crude, aborginal people who want to drag this country to the stoneage in the name of their crude language and put the greatest obstacle to the

progress of this country. Dr. Lohia takes pride in going about in New Delhi erasing English letters on sign boards. He wants to be a leader somehow. So he has taken to this means of cheap popularity among crude people.

How have all the shining stars on the firmament of Indian oratory such as V.K. Krishna Menon, Pandit Jawaharlal Nehru, Mrs. Vijayalakshmi Pandit, Dr. Radhakrishnan and other great personalities made their tremendous mark on the world stage and raised India's name to the level of the civilised nations of the World? It is their knowlede of the English language. If on the other hand they were Hindi Pandits of great erudition, they would have been treated as crude uncivilised people and consigned to the limbo of the back benches in international assemblies. Even if Mrs. Pandit were a great scholar of Hindi, but did not have any knowledge of English, would she have become the President of the United Nations General Assembly? If we want to have a place among the comity of Nations, knowledge of English is essential and any amount of Hindi will not help. During the past, one century from Raja Ram Mohan Roy to Jawaharlal Nehru, all the illustrious sons of our country philosophers, scientists, scholars, statesmen, orators and poets have all used the English language to spread their noblest thoughts to every nook and corner of India. That is an honour that no other language of India has achieved. Most of our patriots who fought against the British rulers never spared any pain to master this language. Pandit Nehru according John Gunther in his "Inside Asia" was one of the best half a dozen English writers of his time. I suppose he was no less a patriot than any one of these Hindi-wallahs.

Anything that we may do to cast doubts or cause anxieties on the use of English in this country in the future will have very serious repercussions on foreign investments in our country.

Foreigners looked upon India as an English speaking country and came forward to invest funds in Indian Industries because they conld talk to Industrialists in India in their own language and transact business easily. Indian industrial development owed a great deal to foreign investments and nothing should be done to hamper this position. We cannot develop this country and raise the standards of life of our people without a great deal of foreign collaboration and assistance and help. We should be the last to allow languages to alter the course of trade and particularly our foreign trade for which the use of English language is absolutely essential. Would the Hindi zealots understand this? No. They will refuse to understand anything sensible. They have no love of the country or thought for the welfare of the people.

It is of the utmost urgencey to teach English and teach it well from the very start and carry it straight to the graduate level. If the State is an instrument created to look after the welfare of the people all the education departments of the State Governments should take it very seriously. But as the State Department's hands are not unfettered it is better that the lead should come from the people, from the enlightened citizens. Centres to teach English should be established all over the country and those who can do it should offer their services. We should plan to have at least 20% of the population literate in English spread evenly throughout the country. It is not an impossible task given a proper leadership. As many English medium schools as possible should be opened. We find that pupils are rushing to English medium schools, in spite of the very high rate of fees charged in those schools. Therefore we must see that more and more schools are opened and facilities provided for teaching every one who wants to learn English. The very fact that there is rush to such schools shows that our people have not lost their senses yet, in spite of Governmental pressure and there is still sanity left which should

be encouraged as much as possible. We must see that the huge amount of money that is being wasted yearly for the spread of the useless language Hindi, is diverted for the more useful purpose of spreading English. After all it is our money and we must register our strong protest against such wastage by the Government. Such of our Members of the State Legislatures and the Members of Parliament, who have no axe to grind, should openly tell the Government what they should do and should not do in this matter and they should not mince words for the sake of some mess of pottage.

CHAPTER V

WHY HINDI ?

Dr. Lohia and crude men of his ilk strut out the argument that English cannot be made our national language because it will not be in keeping with our self respect to make a foreign language our national language. Who said English is foreign language ? At the time, our constitution makers selected fourteen Indian languages as our national languages, English was more widely known in this country than any of the fourteen national languages. In fact, it had a greater claim to be called truly national than any of the fourteen languages because it was evenly known throughout India. It was known by every educated Indian in any part of the country while the other languages were only regional, known by the people of particular regions. For example, Tamil, a regional language which is the language of the Madras State is known only in that State and a word of it is not known in the North. Similarly anyone of the fourteen national languages is not known in any region other than the State to which it belongs while the English language is known throughout the country and it is the mother tongue of one entire community namely the Anglo Indians and it deserved to be mentioned as the first national language. In fact, that is the only real national language. All the others are only regional languages. But our constitution makers out of sheer pride, self will and utter disregard for a vast section of the people, failed to include it among the national languages.

Then comes the question of self respect. It is said that English is of foreign origin and that it will not be in keeping with our self respect to make it our national language. If using anything of foreign origin is against our self respect, we have

absolutely no self respect now and we do not deserve even to exist. Have we anything useful in this country which is not of foreign origin? Anything that makes life worth living in this country is of foreign origin. The thousands of products of industry which we use in every day life to the minutest thing are of foreign origin. We did not know even to make a pin. That has come to us from the foreigner. Once upon a time, we had our ancient culture. As Nehru said it is all deadwood now and has to be cast away. What have we at present? It is all of foreign origin. To enumerate them would be a laborious task and would take too much space. To remind those who talk of self respect we have to mention a few to show the absurdity of their contention.

Our machines and machinery, motor cars and motor cycles, trains and trams, steam engines and diesel engines, electricity and electrical equipment, telephones and telegraphs, radios and television, paper and pencil, watches and clocks, industries and industrial equipments, crockery and cutlery, medicines and medical equipment, and medical science, plastics and nylons, tereleyne and terywools. Are they all not foreign? Are we not ashamed of using them?

What about our institutions like our Governmental systems schools and colleges, administration and administrative and parliamentary systems, democracy and socialism, ideas of equality and fraternity liberty and freedom. Are these not of foreign origin? We had none of those modern ideas. We had only our caste system which we could call our own, which is dead but which we find hard to bury.

What about our games and sports, entertainments and cinemas, microphones and loudspeakers, arms and ammunition. Are they not foreign and of foreign origin?

What about our aeroplanes and aerodromes, sputniks and rockets, ships and spaceships. Are they all not foreign?

What about physics and chemistry, atoms and atomic energy and all the marvels of modern science which we are not ashamed of and which we use as our own?

What about the ruling Congress Party. I say even this is of foreign origin. The Congress was started by an Englishman. What about the very word Congress? Is it not English. Why not the Hindi maniacs who want to abolish the last vestiges of English, abolish the word "Congress". I am sure they will not be able to abolish it because there is no word in Hindi to replace it. Where is your self respect now? What about the foreign aid we are begging from every possible foreign country in the world and the foreign collaboration on which the entire industrial development of this country rests? Are you not ashamed of this?

It is foolish to attempt to enumerate these innumerable things of ordinary every day use and extraordinary things of scientific marvels which are all foreign and of foreign origin which we have made our own and without which we cannot exist even for a day. The question of self respect does not arise in the use of all these modern inventions but when it comes to the question of language all the self respect comes out. This is because we have nothing of our own worth mentioning, except some stupid languages and we want to make a great fuss of it as if it is something wonderful we have achieved and we in our littleness want to make a great show of it. All these foreign things can remain with us but the English language should be destroyed because it is foreign. What a wonderful idea of self-respect? If you have such ideas of self-respect you first of all get rid of all the above mentioned things and become a caveman before you try to get rid of the English language. That will be better self-respect than your present behaviour.

What are the advantages of making Hindi the Lingua Franca of India? Is there any advantage? There is absolutely none. In the innumerable articles written by ever so many Hindi maniacs not a single advantage has been pointed out. They merely want to impose the language on the whole of India because they think they have the strength. They cannot adduce a single reason justifying such an imposition.

Is there any necessity to make Hindi the all-India language? There is absolutely no necessity. From the beginning of times upto this day, we have got on without the use of Hindi and for the last one hundred and fifty years, we have got on extremely well with the use of the English language. Then why have Hindi now? There is neither any necessity nor any advantage but the bulleys of North India want this bitter pill to be swallowed by South Indians. Come what may, because they think they are in an advantageous position to impose it on others. On the other hand, the disadvantages of going in for this under-developed language are innumerable. more innumerable than the advantages of having English as our language.

Or is it for the prestige of having our own national language? If so, we have already fourteen national languages. No body can say we are a people having no national language. We have enough and more. Then why worry about this Hindi? If any of these fourteen languages belonging to specific areas permeate into other areas in course of time; well and good; let them permeate or let them not; it matters little for us as long as we do not waste our time and energy in trying unnecessarily to develop any of them and trying to impose it on unwilling regions, and that for no useful purpose. If there was any advantage in learning the Hindi language, people would have taken avidly to it; without anybody trying to impose it. The very fact that nobody wants to learn it shows that it is a useless language.

Then, is there any right for Hindi to become an all-India language and the official language? No doubt it is the language spoken by the largest number of people. But the proportion of Hindi knowing people to the whole population of the country is really small and it has no real right to become an all-India language. According to the latest statistics furnished by the Census Commissioner of India only 13½ crores of people in India speak the Hindi language against the total population of 45 crores. The figures speak for themselves. 13 crores have no right to subjugate 32 crores, None of the fourteen languages mentioned as national languages in the Constitution has therefore any right to become an all-India language. Each language will have to remain only as regional language. Our time should not be wasted in learning other regional languages compulsorily and unnecessarily because it will serve no useful purpose. It may be left to the linguists and hobbyists to indulge in such pasttimes. At the time our Constitution was framed Hindi was given a special status. Part XVII of the Constitution ends with an exhortation to the Union.

> "to promote the spread of the Hindi language to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms the style and expressions used in Hindustani and other languages of India specified in the Eighth Schedule and by drawing whenever necessary or desirable for its vocabulary primiarly on Sanskrit and secondarily on other languages."

The constitution thus gave a special treatment in favour of Hindi. Giving the special treatment to Hindi in the Constitution was a mistake and a one-sided action, which it did not deserve and which other linguistic regions resent. The framers of the Consti

tution knew that Hindi as it is at present is not suitable as an all-India language and therefore it should be specially developed. Thus Hindi stands condemned by the Constitution itself. This enactment could be possible as the framers of the Constitution were a majority of Hindi speaking people and the non-Hindi speaking people were taken along in the first flush of enthusiasm and confusion immediately after the attainment of independence. There was no time or the climate to assess the full implications of such an enactment. This is just like trying to make a dying man the Prime Minister of India after giving him all sorts of injections and medicines to make him normal while there are thousands of healthy and competent men suitable for appointment. Why undertake all the unnecessary trouble, and pull the country backwards when we already have an excellent language, namely English, which is spreading by leaps and bounds, not only in India, but in all the four corners of the entire world.

Another blunder has also been incorporated in the Constitution. Article 344 of the Constitution enjoins the President every ten years after 1965, to constitute a Commission to make recommendations as to the restriction on the use of the English language for all or any of the official purposes of the Union. A Parliamentary committee will examine the recommendations of the commission appointed by the President and report to him and the President may issue directions in accordance with the whole or any part of the report. It is therefore obvious that every ten years, the English language will stand progressively restricted and altogether eliminated before long. What an achievement! It almost sounds like the eradication of small pox or tuberculosis or of the venereal disease. Something obnoxious or injurious to the people has to be totally eradicated by an all out effort spread over a period of years. It is on a par with this effort our Constitution makers have provided for the total eradication of the English language. Can anything be

more foolish? And this foolishness is provided in no other place than our own constitution. A wonderful language which is spreading throughout the World and which has been giving us immeasurable benefits for our educational advancement and progress side by side with the other nations of the world and which has enlightened us and is still enlightening us and which has uplifted us from the abyss of ignorance and superstition and bound us together into one nation and found us a place among the comity of nations should be eliminated altogether by the force of the provisions in the constitution. The monumental magnitude of this folly is beyond human comprehension and beyond description by words. And what for this elimination; to replace it by an aborginal and almost dead language which will be a millstone on the neck of the Indian people. Any other people with an atom of commonsense would have made every possible provision in the Constitution to safeguard English and its development and its universal spread in this country for the benefit of the people so that our people may progress along with the other peoples of the world. It is the tragedy of our people and our country, that such retrograde and destructive provisions have been made in our constitution without any consideration for the welfare of the people. It is time we open our eyes atleast now and eliminate this provision in the constitution instead of eliminating the English language. As Rajaji has suggested the only remedy is to reapeal part XVII of the constitution immediately without a second thought.

By the Grace of God and by a turn in the wheel of history, this country was lucky enough to come in contact with the Englishmen and learn their language. This was a precious gift. We are trying to eliminate this gift. Trying to kill the goose that lay the golden egg.

Mr. J. P. Naik, Secretary to the Education Commission, has issued an official paper in which he gives many illuminating

figures. But his most important statement is this: "In fact English may be described as the most largely known subsidiary in India with a clientele which is larger than that of Hindi as a subsidiary language". English as subsidiary commands 11 millions; Hindi claims 9-36 millions. And we should remember that English as a subsidiary is spread uniformly all over India, whereas Hindi as a subsidiary is concentrated in some regions in upper India only, more than half of them staying in Hindi-speaking States. The claim of Hindi to be installed as the all-India official language at the Centre rests therefore on its being the mother-tongue of 30 per cent of the people of India, all concentrated in certain regions of India—an obviously untenable ground. If the Government sees reason it can bring the Hindi lovers to reason and make them accept English as the primary official language, so that this issue may once for all be settled peacefully and satisfactorily and national attention and effort directed to economic problems.

CHAPTER V

MOTHER TONGUE MANIA

In the heat and confusion of the recent agitation against Hindi, in the non-Hindi areas many have overlooked the real objective and have directed their agitation at a tangent. No doubt their agitation was against Hindi. So far so good. But what is to take the place of Hindi. Many of the agitators were not clear on this point but this point has to be made perfectly clear and specific now. Many are under the impression that by rejecting Hindi they can confine themselves to their mother tongue. This is a foolish idea. Our mother tongues are the regional languages of the various regions; and if we confine ourselves to those regional languages what about the all-India language for all-India purposes, official and otherwise and for international purposes and of Commerce and Technology. As already pointed out none of the regional languages can become the all India language. Therefore the only remedy is to make English the all-India language for all purposes, national and international. This is merely maintaining the *status quo ante* and no special effort is necessary.

Our mother tongues cannot take us very far. They are all regional languages and these regional languages can remain only in their regions and cannot have any place outside the regions. Take for example, Tamil, which is supposed to be an ancient and highly developed language. Can it make any headway in regions other than Tamil Nad? No. It can never make. So, however much you may develop a regional language it can be useful only in its own region. It has become a fashion with some of our 'patriots' to cry for mother tongue and for the development of the mother tongue and education by the media of

mother tongues. They want all education including that of University education in the mother tongue media. Are we not patriots and do we not love our mother tongue? This is their question. There is not much difference between the Hindi maniacs and the mother tongue maniacs. The characterics are the same. The only difference is that they fight for different languag es.

But let us pause for a moment and try to visualise the the consequences. Suppose a Chemistry Graduate educated in Tamil medium has come out of the University, he will be all right as long as he is in Tamil Nad. He will be like a fish out of water outside his linguistic area. Having graduated with Tamil terms in Chemistry he will be completely at sea the moment he crosses the borders of his little State and goes over to the neighbouring Andhra Pradesh where thanks to the Telugu Zealots the Chemistry terms are all in Telugu. He can neither work in the neighbouring State or for that matter in any other part of India nor can he understand what has been taught in another State. His prospects in life has been unnecessarily curtailed, not due to any fault of his, but to the stupidity of our patriots and mother tongue maniacs. He is like a bird whose wings have been cut. Unnecessary barriers are being created between State and State and at a time when the world is trying to become one and has already become almost one in several respects and when there is the paramount need for integration and unity of the country our 'patriots' are clamouring for the frog in the well policy and creating water tight compartments and disunity in the country and heaping untold handicaps on the younger generation. Suppose this graduate wants to go to foreign countries such as America for higher studies and specialisation of his subject or in search of emloyment, what happens? It will be an impossibility for him with his wonderful knowledge of Tamil. To cite an instance my brother-in-law, who is an Accountant, tried to secure some employment in India for some

time but as he failed in his attempts, he tried in foreign countries and ultimately secured a post in Canada, and he is now well settled in Canada. It was his knowledge of English, that enabled him to try in several foreign countries and ultimately secure a job in Canada. Supposing he knew only Malayalam this would have been impossible. Similarly my brother's son is a professor in the National University of Australia in Canberra and one of my sisters is employed in London. There are hundreds of Indians in every part of the English speaking world occupying distinguished positions all because of their knowledge of English. The World is our stage now, and we have to play our part in any part of this world. Our mother tongue zealots are doing immeasurable harm to the younger generation and to the generations yet unborn and to the progress of the country as a whole. Take for example an extreme case. Suppose the Hotentots or the Eskimos turn over zealous about their mother tongue and refuse to learn any other language than their mother tongue will they be able to make any progress? The idea of mother tongue for medium of University education is therefore foolish and must be completely given up. Medium of education in mother tongue should be only upto secondary standard but in College classes English should be the medium and unless English is taught from the first standard, the student will not be able to understand it when he reaches the University classes. There is no use in false pride. We have to be practical and we have to progress with the rest of the world.

University education throughout India should only be in the English medium so that we may equip our younger generation to be citizens of the world and not frogs in the well and gradually build up the unity of the country. For any specialisation or advancement outside this country or for seeking employment in any part of the world education in English medium is essential. We have to think of the world as a whole and not of

linguistic regions only. Let not the mother tongue zealots think that they can make any headway in the world with their mother tongue which is known only in an insignificant part of the world. Mother tongue should remain with the mother and the family and the region. It cannot be given any other status, least of all any place in the outside world. Having rejected Hindi, in what language will be State Governments communicate with the Centre and the other State Governments? The obvious answer from the mother tongue champions is the State language. The various ministries and departments at the Centre and the innumerable Central offices scattered throughout the country will therefore have to carry on correspondence at least in fourteen languages. There should be a translating Department in each office and the translating staff will gradually become bigger than the main office itself as the volume of work increases. All correspondence will have to be translated into ever so many languages and in the process of translation the material will lose its meaning and significance. There will be a Babel of tongues and utter confusion. This will be the net result of the mother tongue mania. The need for an all-India language for all-India purposes both national and international is therefore apparent and this language as already pointed out can only be the English language and not any of our mother tongues.

CHAPTER VI

SECOND PAKISTAN

We have created one Pakistan. We are paving the way for a Second Pakistan. The same characteristics we manifested which ultimately resulted in the bifurcation of the country and the creation of Pakistan are being manifested again. The seed has already been sown for ill-feeling between two distinct sections of the people which if not nipped in the bud and allowed to grow will split the country again into two. In the present case, the line of demarcation is more marked and clear. In the case of Pakistan till it actually came into existence nobody had a clear idea where the knife would fall. But now the line is well-defined and simple. North and South; and there is not much love lost between the two. Noith and South have an ominous and tragic history in many parts of the world. So beware, when there is still time, let not the tragic histories repeat themselves in India also. Remember North Viet Nam and South Viet Nam; North Korea and South Korea, Northern Ireland and Southern Ireland & Northern United States and the Southern United States. All ended up in the most savage civil Wars. We have just sown the seed for the rift between North India and South India. But we have still time to avert the calamity by showing some goodwill and commonsense but our skulls seem so thick that such simple ideas do not seem to penetrate them in spite of all the platitudes we are so prone to talk. Will not our people learn a lesson from the bitter experiences of the past. No; they do not appear to learn anything from past experiences. The same ugly spectre is manifesting itself. The Hindi maniacs have manifested in the recent past in their effort to dominate the non Hindi areas, the worst characteristics of the human nature.

Intolerance and disregard for others, feelings were foremost. There is no tolerance and no spirit of live and let live. No regard or consideration for others or others' feelings. We are now in an advantageous position. We can impose our will on others. Come what may. Let others fare as they like but we will have our own way. Why should we consult them whether they like it or not? Why should we give them any time to prepare themselves and why should we make it easy for them? Let us thrust it down their throats from the 26th January 1965, because they are helpless. Are we not strong? And are we not in a majority? This has been the attitude of the Hindi zealots. Haste, intolerance and arrogance typical of Hitler have created deep seated conflict and crisis. They do not realise that even the worm would turn and the worm has turned and would still turn. This is the same attitude that some of us had towards the Muslims in the prepartition days and we have dearly paid for this. The non-Muslims thought that they were in a strong position with the result that they have divided the country into two. It was a common phrase to hear in those days "if the worst comes to the worst we will show them the big stick."

The Jan Sangh leaders declared in Delhi recently that they would not brook any change either in the Constitution or the Official Language Act to give any place to English in the National life. They told a public meeting that they would mobilise and rouse the people to secure the rightful place for Hindi at least in the Hindi speaking States. Dr. Lohia the crude champion of all retrograde measures called upon the people to create in the next six months a climate against the continuance of English as official language. He advocates a phased programme to eliminate English altogether and said after the six months period, even aggressive action would be taken to see that nothing whatsoever in Engli.h emitted out of Delhi to any of the four Hindi speaking States of Bihar, Madhya Pradesh Rajasthan and Uttar Pradesh. If necessary recourse should be taken to

destroy communications system to stop English matter going out of the Capital. The stone age is surely at hand. Can stupidity and utter disregard for others' feelings go any further. These are the same people who talk of national unity and emotional integration. It is such people who created Pakistan and they are well on the way to further divide this country. They talked day in and day out of Hindu Muslim unity and treated the Muslims differently in actual practice and the country was vivisected. They have again started the game and if the Jan Sangh and other crude people have their way, surely this country will again break asunder. They are prepared to go to any extent, to impose their will on others. Let them know that action and reaction are always equal and opposite. If they take such a stiff attitude, others are sure to take a stiffer attitude. If they care for their self will more than the unity of the country let them have their way. Then others will have their own way and the country will be torn asunder.

They have no love for the country. They care only for their self will. Have they read the words of Abraham Lincoln who said the unity of the nation and the integrity of the Republic come first and must be preserved at all costs? No! They would not have read this because they do not read anything in English.

Another characteristic of our people exhibited in the present context is cowardice. They thought that they can browbeat the weaker section by a show of strength and bully them into subjection. This characteristic is in the Indian blood and is the hang over from the caste system; the tyranny of the stronger castes over the weaker castes. This has been with us for centuries and we cannot get rid of this easily. The higher castes have been riding roughshod over the lower castes for centuries and now the same characteristics are again coming out. Ironical as it may seem in these days of democracy, this is the tyranny of

the minority over the majority. The Hindi speaking people are in a minority in India but they want to browbeat the majority into subjection.

Just beause the Central Government is situated in the Hindi speaking area and the power at the Centre is in the hands of a clique of Hindi maniacs, Hindi States have developed a notion that the Central Goverment belongs to the Hindi region. If instead of Delhi, Bangalore had been the capital of the country, this notion would not have been there. Hindi States must realise that the Central Government is not their monopoly and that it should act in the interests of the country as a whole. At one time there was a suggetsion from high quarters that the capital of the country should rotate between Delhi in the North and some suitable Centre in the South such as Bangalore to create a feeling of oneness among the people, since a tendency had developed to monopolise the capital as a hereditory right of Hindi areas and since there is the danger of disintegrating forces which have already shown their ugly head coming to the forefront. Of late, the Uttar Pradesh Government has ceased publishing departmental reviews and administrative reports in English. What it does in the realm of administration is slowly becoming a sealed book to outsiders It may even refuse to accept any non-Hindi officer from the Central Service. The Hindi frogs are building a strong wall round their well. In the name of language we are witnessing the disintegration of the country.

Another characteristic exhibited by our Hindi maniacs is dishonesty. Just as we used to hear constantly empty cries of Hindu-Muslim unity in the prepartition days, we now hear a parallel cry, namely the Nehru Assurance "The non-Hindi speaking areas can have English as long as they like and need not have Hindi till they ask for it and it will not be imposed on them." and all sorts of assurances for this purpose. Then why not give legislative shape to this "assurance". No; that we cannot

give and there is no need to amend the Constitution or the language Act. If there was any honesty in those assurances surely, that could have been accompanied by assurances to modify the law. This will not be done and we are asked to swallow all the crocodile tears. "Satyameva Jayathey." Even the latest version of the naked fakir our Vinobajee of the Goatee beard fame was not all honesty in his three point formula which was thrust on the public with much fan-fare of fast and death but which ended in a big flop of no fast and no death except the death of the formula was merely a two point formula because the formula of eschewing violence is one accepted by the whole country and need not have been reinforced by his fast. The other two formulae were a veiled threat. He was merely saying in other words "If you do not succumb to Hindi, we don't care, we will go ahead with Hindi and the elimination of English and we are prepared to separate from you for this sake, if need be." It is also not honest to say that we are imposing English on the North. Continuance of English in the North is only the *status quo ante* and not an imposition while bringing Hindi to the South is an imposition These are the types of patriots we have. They are prepared to destroy this country just for the sake of establishing their self will.

Our Prime Minister in his braodcast to the Nation was emphatic that there was no question whatsoever of Hindi being imposed on non-Hindi speaking areas, that English would continue to be used in non-Hindi States as long as the people of those states wanted it etc. etc. Before the echoes died down of his braodcast, he announced at a Press Conference that there is no question of amending the law to give effect to these assurances, and Hindi alone would remain the lingua franca of India. He is treating us like little children and wants us to swallow all these assurances. No less a person than Nehru himself had to whittle down his assurance to "personal opinion". Can we, in these circumstances, give any value to these assurances?

In spite of all the these assurances, Hindi is being alowly and steadily infilterated by numerous back door methods. Circulars have already begun to issue in Hindi. Money Order and other forms have begun to appear in Hindi Government servants are told that they cannot continue in service, if they cannot transact official business in Hindi. Preference in recruitment is given to Hindi-knowing candidates. Promotions are only for Hindi-knowing people. Hindi is made compulsory subject in Non-Hindi schools. But assurance and erocodile tears for the non-Hindi people are in plenty. Even a blind man can see through all these back-door methods.

In Joint Conferences of Hindi and non-Hindi people the Hindi members carry on the discussions between them in their own language leaving the non-Hindi members in the bewildering lurch making them look small and irritated. This is a mere shadow of the coming enslavement of the non-Hindi people as a whole when they will have to play second fiddle to the Hindi-wallahs all their lives. Stoneage and slavery together !!

CHAPTER VI

THE ABSURDITY OF MULTILINGUISM

In the plenitude of their folly and in their over anxiety to give a sop to the warring factions and to prop up Hindi at any cost, the Congress Working Committee at their meeting held on the first June 1965, resolved that examinations for all India services should be held in Hindi, English and all the principal regional languages. It is incredible that such an absurd resolution could be passed by the Working Committee of the most powerful party in the country consisting of almost all the leaders. The magnitude of their folly to put it mildly is colossal. The resolution looks simple and innocuous. But a second thought will prove its absolute absurdity. The resolution in effect means that all India examinations should be held in fifteen languages including Hindi and English. If this resolution is given effect to it will be one of the last nails in the coffin of national integration

Instead of confining themselves to the only issue of giving clear statutory expression to the Nehru assurance reiterated by Prime Minister, Shastri by suitably amending section III of the Official Languages Act, leaders of the Congress Party have been tragically pressurised by the growing impatience and intransigence of the Hindi zealots into ill conceived perfunctory decision which will inevitably destroy the last remaining bonds of national integration. Little thought seems to have gone into this shortsighted decision. Non-Hindi people never asked for all-India examinations to be conducted in regional languages. All they wanted was the Nehru assurance to be given effect to and thus retain English as long as they wanted. But the Congress has gone a step further and has dropped this bolt from the blue, which is a tricky device to lull the non-Hindi people into submission.

Standardising marks by different examiners in the same subject and in the same language is an extremely difficult matter. To talk of the possibility of achieving any semblence of moderation between 15 languages disparate in their content and development is sheer nonsense. The only result would be an increasing competition in mark giving between examiners in the different languages and between the different Viva Voce boards. Inevitably because of the competition in mark giving and the resulting suspicion the quota system would follow putting the final seal on the regionalisation of the so called all-India services and the destruction of standard and efficiency. Sooner or later, champions of languages not included in the Eighth Schedule are sure to clamour for examinations being held in their languages also and under Political pressure their demand also will have to be considered and conceded, indefinitely increasing the number of languages.

The consequences are so disastrous to the Country that the proposal requires further clarification.

The process of selecting examiners for the I. A. S. and other all-India examinations is thorough and complicated. No examiner can hold the job for more than three years. This will give an idea of the number of examiners required. Another indication of the number of examiners required may be had from the annual figures of examinees. This averages 5000. All of them have to take a few compulsory subjects and all the 5000 have to be examined in those subjects. No examiner is allowed to value more than 300 answer papers. That would require 17 examiners for each of the compulsory subjects. Examiners have then to be found for optional subjects. The total number of these examiners will have to be multiplied by fifteen if all the regional languages were accepted as media in addition to English. Thus hundreds of examiners will hava to be found. The difficulty of finding suitable examiners of this colossal num-

ber can better be imagined than described. The examiners should be proficient not only in the subjects concerned but in the various languages.

To prove the absurdity of the project further amplification is necessary. Suppose there is an examiner of Physics in the Madras University, fourteen others would have to be discovered whose knowledge of Physics would be as good as that of the Madras Professor and whose knowledge of the Regional language would also be as impressive as the Madras Professor's poficiency in English. This process should be repeated for every language. An impossible task. Further, what is so sacrosanct about the number fourteen so far as languages are concerned. There are several other languages in the nations waiting list for recognition as national languages and inclusion in the Constitutional Schedule. According to the 1961 census there are 1652 languages and dialects in India.

But the difficulties have not ended with this. With the examination conducted in various regional languages regional and group rivalries will step in. Each examiner will be biased towards the examinees of his own language and will go out of the way to boost his linguistic comrades and marks will be awarded with a vengeance with the result that these examinations which were in the good old days of the Britisher, the model for the entire world, would become a mere mockery and a scandal.

Now the *Viva Voce* Test. At present the board for this test consists of six members and the medium for questions and answers is English. With fourteen or more regional languages there would be as many separate boards and the consequent impossibility of maintaining a uniform standard of assessment. As it is, the six members of the board do not always think alike about the merits of a candidate. With fifteen or more boards the Union Public Service Commission would surely go mad and end up in the mental hospital.

Now where are the candidates who are supposed to have been selected to be posted. Naturally they have to be posted only to their linguistic regions. A man whose language is Oriya cannot be posted to Kerala and a man whose language is Malayalam cannot be posted to the Punjab. What is the net result? Further tightening of the watertight compartments. Each linguistic region will become more and more isolated from the other regions and the all-India services will completely lose their all-India character, and they will become merely regional, Further disintegration of this unfortunate country will set in and it will soon lose its national character. With one stupidity already committed of dividing this country into linguistic regions another stupidity of dividing the all-India services into regional services would have been committed. The Indian Civil Service and similar all-India services which were once the envy of the world and which were the steel-frame on which the British Empire so solidly and unshakeably rested and which stood four square to all the winds that blew and stood its ground unsullied and unpurturbed till the last breath of the British Imperialsim in India, will become a mere mockery and a laughing stock and will become the force that disintegrated this infant nation. The last semblance of the oneness and unity of this nation will fast disappear, and all the efforts of the martyers who laid down their lives for the freedom and independence of this country and its emergence as a single nation would have been wasted. It is not the services alone that are going to suffer by multilinguism and regionalism. India's leadership as a whole is going to suffer tremendously with many far reaching repercussions. All-India leadership by and by will completely disappear, further aggravating the disintegration, which has already set in . Unless the Central Educational controls can assure sufficient training in English it is entirely possible that India will be led in the not distant future by a generation of bureaucrats and politicians literally unable to talk meaningfully to one another on a national

stage. Two shining examples have already made their appearance; one Sri Kamaraj, the present Congress President and the other Sri Mannath Padmanabhan, the Nair leader of Kerala. Both of them are conversant with only their regional languages. Mr. Mannath though eminent enough to be an all-India leader is confined to kerala because of the linguistic restriction. Mr. Kamaraj, no doubt has come to the all-India stage but with what handicap he is discharging his all-India functions needs no reiteration. Representative national leadership may in fact become less and less representative in direct proportion to the rise of the regional elites. The politician solely versed in his regional language may be compelled to remain in his local sphere.

Then comes the all important question of all-India conferences and the Central Parliament and other democratic all-India institutions. The proper functioning of all these institutions will become an impossibility on a multilingual basis.

Further isolationalism will be developed by the regional newspapers. As regional language newspapers become more vital, parochial political trends will gain too in their vitality fed by inordinate parochialism of editorial standards in the regional languages press. The regional press will downgrade, not only international news but even national news. So, by and by, the people will gradually lose national and international outlook and will further tend towards disintegration and retrogression.

Will our leaders see reason at least at this late hour? Will they not give up their Hindi mania and regional mania? Will they not see the absurdity of their contention? Will they not at least at this late hour realise that English is the only language that will save this country, and preserve its oneness and unity? English which has stood the test of time and gave us the semblance of national cohesion; will they throw away this

great heritage for the sake of self will and false pride or will they take this opportunity and try to preserve the national unity which is sorely reqiured at this juncture when our freedom is threatened on all sides by the enemies of our country? Is there not one man to stand up and speak for the country regardless of his election prospects or promotion or his present job or the next? Is there not one man in this country today, a country of heroes and heroines by the thousands who have laid down their lives for the freedom and emancipation of this country, of selfless men and women who were ready to sacrifice all for the sake of the people, in this land of Shivaji and Rani of Jhansi of Subash Chandra Bose and Bhagat Singh of Mahatma Gandi and Nehru, is there not one man to risk the displeasure of the powers that be, and say the truth and the entire truth regardless of the consequence. Alas there is none. All are drunk with power and have their eyes on the next job. Even the leaders from the South who know and feel the absurdities of the situation, are keeping mum or toeing the line of least resistence It is a pitiable sight, this sight of degeneration and decadence.

CHAPTER VII

MERITS AND DE-MERITS OF HINDI

I have given a conventional caption for this Chapter. It is not appropriate. It should have been "De-merits of Hindi" and merits should have been omitted for the simple reason that there is not a single merit. St. Paul the Apostle of Christ was the greatest fighter against Christianity, until one day Christ himself spoke to him and asked him not to persecute him any further. From that day onwards he became the greatest fighter for christianity and ultimateiy died a martyer for it. I am a fighter against Hindi now. I shall become a fighter for Hindi, if any one of the protagonists of Hindi will point out to me a single reason justifying the elevation of Hindi as the *lingua franca* of India As for me, I cannot find a single reason. On the other hand, I find that Hindi is quite unsuitable as a language to be raised to the level of all-India language. As already pointed out in a previous chapter, Hindi stands condemned Constitutionally because the Constitution lays down that Hindi should be developed by various methods to make it suitable to become an all-India language, thus making it very clear that Hindi as it is, is not suitable for that purpose. Hindi can never be standardised. It is spoken in different ways by different persons. It is not easy to understand the speech of a person from one part of the so-called Hindi speaking world, by a person of another part of the same World. It has hundreds of dialects, and efforts are being made to give some of these the position of language. If to the motly crowd of innumerable dialects in India, we also add the various types of Hindi that might be spoken by the various non-Hindi people, then we would really have a babel of tongues. Everybody would be saying that he is speaking Hindi, but nobody would be able to understand anybody else.

Hindi will not be accepted by the non-Hindi speaking people because of common human psychology. We cannot forget that jealousy is an overpowering emotion of the human mind. This persists in the best of us even when other evils have been cast off. While everyone might have accepted English which was at one time foreign to us and was the language of the foreign rulers, no one is going to accept a sister language, as his own. The element of jealousy has also come into the picture, and non-Hindi speaking people are therefore sure to fight against the introduction of Hindi in their lives. We cannot go against human nature, and the Hindi protagonists are endangering the freedom of the country by putting so great a stress on Hindi being an all-India language. They are thereby rousing only bitterness against Hindi speaking people in the minds of those who speak other languages.

The Government and the Legislature has no right to say in what language a man should speak and in what language he should think. Language follows thought and freedom of thought is the very essence of democracy. The Government should allow language to grow by themselves and use for its official purposes such language as will be best for communication with all the people. On this principle the choice will automatically fall on the English language whose merits as an all-India language and a world language has been clearly explained in Chapter III above and needs no reiteration.

The Englishman even in the zenith of his unquestioned power in India never laid down that the people should use only the English language. English was automatically learnt by the people as the best language for all purposes and during the last hundred and fifty years it had meritoriously occupied the premier position as the *lingua franca* of India and it should be allowed the same complete freedom it enjoyed all these years and no artificial attempt should be made to dethrone it and place Hindi

in its place. That will be against freedom of thought and principles of democracy. Unfortunately the champions of Hindi give the impression that they regard Hindi as a goddess to be worshipped, whose worship is to be imposed on the people of non-Hindi regions. This is an emotional approach to a complicated problem which requires a scientific and statesmanlike approach. The wrong approach has led to a result exactly opposite to what was intended to be achieved by the protagonists of Hindi. Instead of becoming a national language accepted by all and thus a cementing force, Hindi, a regional language thought to be imposed by a dominent region which is resented by the other regions, has become a disruptive force.

Hindi is infantile in many respects, and can be of no use to a fast developing industrial and scientifically oriented society. It being the language spoken by a single group has no merit other than numbers and though numbers are very important in a democracy that alone cannot settle such a vital question as that of the national language especially at a time when the feelings of the people are so intensely roused against the imposition of the language of a particular region on the rest of the country.

The cause of Hindi has suffered at the hands of its self-appointed champions whose over zealous effort had the reverse effect. Today in the South, it is the most condemned Indian language, more because of the people's lack of faith in its adequacy and adaptability.

If Hindi which is spoken in one region of the country is made the official language those not born to Hindi will suffer a permanent disability, disadvantage and discrimination at the Centre. This is true and cannot be counter-balanced by generous contributions to the growth of the other Indian languages. All the generous gestures will appear to the non-Hindi people as a kind of hush money. The adoption of Hindi as well as

English as the dual medium of examination by the Union Public Service Commission almost inevitably introduces the element of discrimination, and this will create bitterness throughout the country. The Hindiwallahs may behave in a generous and patronising manner, but this patronising attitude itself will be looked upon with contempt. One such patronising attitude recently exhibited is a suggestion that the people of the Hindi States should learn a language of the non-Hindi States. In what way this will solve any problem or improve any situation nobody knows. If any body attempts it, it will be a sheer waste of time and energy. The bitterness of the pill that we are asked to swallow, cannot be assuaged by some other persons swallowing some other bitter pills.

Hindi is among the least developed languages in India, and it is ill-qualified to express and convey knowledge of Science and technology essential for modern life. Hindi letters cannot be written but has to be drawn like a figure or picture like the Chinese letters. English letters and words can be written continuously in a running hand, conducive to fluency and swiftness. Hindi letters and words cannot be written in a running hand. They are not written horizontally as in other languages but are written vertically each letter drawn laboriously and independently not commensurate with the fast moving world of the present day.

Hindi has no script of its own, no literature worth the name and no standardised grammer. It shines in borrowed feathers from Sanskrit and Urudu. Hindi has no separate words for tomorrow and yesterday or for day after tomorrow and day before yesterday. As table and chair are unquestionably inanimate objects, they belong to the neutral gender. But in Hindi the table is masculine and the Chair is feminine. It has no words for any of the modern requirements. For example can anybody give the Hindi equivalents for the following words

which have become commonplace of everyday use ; namely radio valve, toilet paper, sports car, hockey, umpire, referee, gully, legbefore wicket, innings, micrometer, hydrometer, microscope, concave lens, cube root of three, supersonic, ecology, claustrophobia, kleptomaniac, paranoid, pill, capsule, tablet, reflector, technical chart, stereophonic, power drill, tyre, rim, hydraulic jack, cumbustion chamber, congress, academy, bulldozer, fork lift, life belt, submarine, diving suit, neon sign, tungesten, bracelet, microwave, fossil, cross section, traffic island, revolver, ignition, system, electronic brain, smokeless chimney, shock absorber, diesel, petrol, methylated spirit, statistics, engineering manual, econometrics, graphics, fluid mechanics, Far East, Near East, Calculus, abstract algebra, arc welding, morphology of vascular plants, biotics, genetics heredity, quantum theory, synthetic enamel, plastic emulation paint, auto lacquers, cigaratte lighter, semicolon, sunglasses, ball point pen, easer, pencil sharpener, hectare, chewing gum, tractor, escalator, monkey wrench, photograph, photostat, photogravure, publicity, advertising, propaganda, helicopter, jet engine, prcpeller, piston, torch light cell, micromicrocuries, pleuton, neutron etc. etc.

Our Hindi Pandits may invent some tongue twisting heiroglyphics unintelligible to them as well as to others and by the time they are manufactured, they wuld have become thoroughly obsolete and useless.

A large section of the people of the Hindi areas really speak only Hindustani and Urudu, which is the language of most of the Punjabis, the Sikhs and the Kashmiris etc. and not real Hindi. Pure Hindi is the language of some people mostly living in the Uttar Pradesh, the Madhya Pradesh and Bihar, and it would be amusing to note that the Hindi spoken and written by these people is quite different from the Hindi the Government envisages to enforce. This Hindi is a language that does not exist at all. It is a new creation with a fantastic

vocabulary. It is a new born child ill-fed, under-nourished, ill-clothed and physically deformed. It will not grow to the required stature even after centuries.

A matter written in Hindi takes about double the space of the same matter written in English. To cite an instance, Mr. T. T. Krishnamachari's Economic Survey 60 pages in English runs into 100 pages in Hindi. Thus, it will be a waste of time and energy and paper to write in Hindi instead of writing in English. The reason for this disproportionate space taken by Hindi is itself a clear indication of the primitive nature of the language. A higly developed language will be able to express ideas concisely precisely and tersely, while an ill-developed language will express the same idea laboriously and clumsily. To cite a few examples, for the word "rickshaw" the Hindi equivalent is "Thrichakra Manushya Vahana" and for Telephone it is "Doora Sravana Yantta" and for Railway it is "Lohapatha Gamana" The clumsiness and the unwieldiness of the expressions need no emphasis.

This is the kind of language that our Hindi fanatics want to enslave us with. What a misfortune for this unfortunate country!

CHAPTER VII

CONCLUSION

We are at the parting of ways. Either we perish with the millstone of Hindi fad on our necks, or we march forward and progress along with the other nations of the world. It is for us to make this vital decision here and now. There is not a day to be lost. The Hindi noose is fast tightening round our necks. We have to act before the last breath is stifled.

All those who love this country have to muster strong and act together before it is too late, because the forces of reaction are too strong. We have to carry on a vigorous, relentless, and countrywide propaganda for English. The message of English should be carried to every nook and corner of this land. It should be carried to the interior of the remote villages. English should be taught in every school and college from the first standard upto the university classes. English medium schools should be opened whenever and wherever possible, and all encouragement should be given to such schools, so that every child gets an opportunity to become proficient in this language as early in life as possible. All the hypocrites who are not bold enough to speak the entire truth must come out into the open, discarding their hypocrisy and openly preach the message of English language. All those who are still sitting on the fence, must come down into the arena. Our politicians should cast off their fear and tell the Government without a shadow of doubt that we do not want Hindi but that we want English and English only. Let us not mince matters and let us not be half hearted and let us not meet the Hindi fanatics half way as was suggested by some South Indian leaders in the Rajya Sabha recently and let down the South Indians who shed their blood for the cause by saying that we would accept Hindi conditionally. Let our

leaders be clear and specific and forthright and straightforward in this matter, for this matter is of vital importance. Let the love of the country and welfare of the people alone be the criterion for decision and there is no question of any compromise. Let them say clearly that we must have English as our official language, link language and national language. We must tell the Government openly that they should stop this wastage of vast amounts of money on the propagation of the Hindi language. We must tell them that the money should be spent on more useful purposes such as the propagation of English.

A great responsibility rests on the shoulders of students, because they are the leaders of tomorrow and they are more concerned with the study of languages than the elders. So let them take a solemn vow now, that they will not learn Hindi but that they will learn only their regional languages and English and fight the Hindi menace. Let them not waste their time and energy by trying to learn a score of languages. They need only learn two languages one the regional language and the other English.

Away with bilinguism, trilinguism and multilinguism. All are one and the same and not only thoroughly useless but also definitely harmful. Let us not waste our time and energy on these fantastic and unworkable ideas. Let us make it specific and clear that we will have only two languages, one the regional language, the mother tongue and the other the English lang uage.

Th regional language of the State will be used for all regional and State purposes. All State Government transactions will be carried on in the regional language except in the Secretariat which has to communicate with the Centre and the outside world. All interstate and Central transactions will be in the English language ; that means all correspondence between one State and another and between every State and the Centre should be in English. All international communications should of

course be in the English language. That means the correspondence between our country and another country should be in the English language. The language of all industry and commerce and technology should be English. Only then can we have our industries develop on a par with the other nations of the World. The language of the law Courts should be English. It is only then that the precision and uniformity of law will be maintained. The language of all the Central and all India institutions should be English and also the language of the Union Parliament. The language of all all-India and Central Services should be English and the language of the Union Public Service Commission examinations should also be English. The clumsiness of translations will thus be completely eliminated. These proposals are in effect the maintenance of *status quo ante* and there will not be any radical departure from the existing position.

The functions of the regional language and the English language which is the *lingua franca* will thus be clearcut and well defined and the unity of the country will be well maintained. Our progress will be rapid and on a par with that of the other nations. Our time wil not be wasted on translations and inventions of tongue twisting Hindi equivalents for all the millions of technical terms that come into being with bewildering rapidity. Our international intercourse will be vigorous and thorough, and our name will go up in the estimation of the people of other countries. Our flags will fly aloft in the Assemblies of the World, and our voice will be listened to with respect in international gatherings.

Now let us stand shoulder to shoulder and meet this challenge and fight this canker of Hindi imperialism. The fight may be bitter and long and the task uphill and steep. But let us not falter or flag. Let us go hand in hand and fight to the bitter end.

In the words of Winston Churchill, we shall not flag or fail. We shall go to the end. We shall fight in France, we shall

fight on the seas and oceans; we shall fight with growing confidence and growing strength in the air. We shall defend our island whatever the cost may be. We shall fight on the beaches. We shall fight on the landing grounds. We shall fight on the fields and in the streets. We shall fight in the hills. We shall never surrender.

Never give in, Never Give in! Never, Never, Never, Never. In nothing great or small; large or petty, never give in except to convictions of honour and good sense.

The Victory will be ours.

"JAI HIND"

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